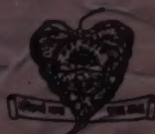
केरल विख्यात अमूल्य रत्न साहित्यकुशलन्
एम्. शेषगिरिप्रभु शतकम्



Kerala Vikhyatha Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam

Poem in
100 Verses in Konkani
with English Translation

Written by
N. Purushothama Mallya



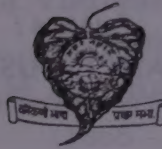
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कोंकणी भाषा प्रचार सभा प्रकाशन् - २८

Kerala Vikhyata Amulyaratna
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Konkani Bhasha Prachar Sabha, Kochi - 2
First Edition - 2007

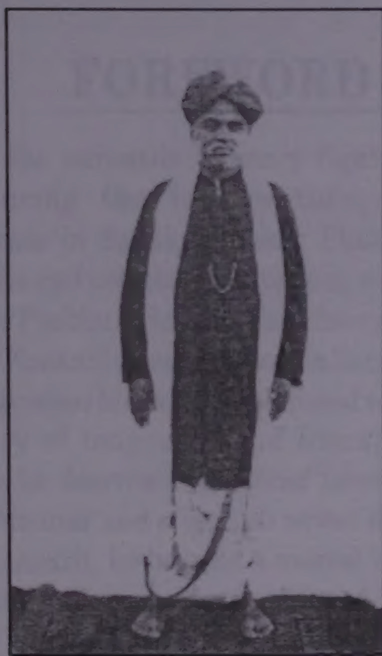
Copies: 500

Publishers :
KONKANI BHASHA PRACHAR SABHA
Sahitya Vibhag
Konkani Bhasha Bhavan
Palace Road, Kochi - 682 002.

Printers :
VASANT INDUSTRIES
Town Hall Road, Kochi - 682 002

Typesetters :
MELODY COMPUTER TYPESETTERS
Town Hall Road, Kochi - 682 002

A Literary Genius of Kerala



Kerala Vikhyatha Amulya Ratna
Sahitya Kusalan
M. Seshagiri Prabhu
(1855 - 1924 A. D.)

Grammarian, Educationist, Malayalam Litterateur & Sanskrit Scholar

V. R. Krishna Iyer
(Former Judge, Supreme Court)

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FOREWORD

Among the versatile literary figures in Malayalam language, during the last century, with admirable accomplishments in Sanskrit, Vedic Philosophy, History of Konkani Bhasha and polyglot attainments, was Sahitya Kusalan Dr. Sheshagiri Prabhu. Born in Tellicherry in a lower middle class family of Konkani-speaking Gowda Saraswat, this glorious linguist distinguished himself as a profound scholar whose career was a mastery of languages and literary authorship too outstanding to be described in a brief foreword. A wonder in Malayalam grammar and a profuse writer of repute, he gained erudition in Sanskrit, he became a marvel in Vedic philosophy and filled plural offices as Headmaster of T. D. High School, Professor and Principal of the Mangalore Government College and occupied high positions in the field of education. He was an authority in the department of education under the Madras University and enriched Dravidian culture by his contribution in the shape of articles and books in Malayalam Vyakarana (grammar) and Sanskrit writing.

Literary excellence was not his only claim to distinction. Sheshagiri Prabhu was both a social reformer and a campaigner for simplicity in marriage ceremonies and publication of a few thousand proverbs in Konkani, elevating the level of knowledge of the common people of his community. His linguistic excellence

could not be confined to Malayalam, so much so Tamil, Telugu, Tulu, Marathi, Konkani, Kannada, Urudu, English, Greek and Latin were within his area of scholarship. This celebrated personality was the father of Mrs. Kamala Bai Prabhu. She was a patriot who fought the British and became nationally famous in what was known as the 'Tali case' and suffered imprisonment for her anti-imperialism as a Gandhian disciple in the Independence movement I had personally known Kamala Bai Prabhu and her husband L. S. Prabhu, himself a distinguished freedom fighter, leading lawyer and public prosecutor of Tellicherry Session Court. Lalitha Bai Prabhu, sister of Kamala Bai, was the Chairperson of the Tellicherry Municipal Council. She was an outstanding Congress leader at a time when I was a young lawyer in Tellicherry Bar. Sheshagiri Prabhu is, in my view, not only a library giant but played a patriotic protagonist role. In sum, Seshagiri Prabhu was a marvel of Malayalam Grammar, a prodigy of multi-lingual noetics, a leading social reformer and historian of Konkani. Rarest of the rare, he was a genius who excelled in many dimensions breaking the iron curtain of penury and limitations of a minority community. This book for which I am writing a brief foreword tells us in detail the historic figure to remember whom is our duty. He is part of our illustrious cultural heritage and a memorable component of Kerala's linguistic estate.

V R Krishna Iyer

August 2, 2007 **V. R. KRISHNA IYER**

PREFACE

Kerala Vikhyata Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam is a poem in hundred verses composed by me in Konkani language which is now recognised as one of the National languages of India by its inclusion in the 8th Schedule of the Indian Constitution. The poem covers the life and works of the late M. Seshagiri Prabhu, the reputed Scholar, Veteran Educationist, Researcher, Grammarian, Linguist, Social Reformer, Historian, Vedantist, Sanskrit Scholar and Malayalam litterateur.

I recall the words of Mahakavi Ulloor Parameswara Iyer who had referred M. Seshagiri Prabhu as "one of the ornaments of Kerala whom it is his countrymen's pride to respect and privilege to admire" and as " one of the profoundest Sanskrit Scholars of the day with a mind stocked with encyclopaedic information on a vast variety of topics and engaged with indefatigable zeal in the pursuit and propagation of knowledge."

In the literary field of Konkani language which is considered as a daughter of Sanskrit, I introduced one genre to Konkani literature also by writing Satakam as it was done in Sanskrit.

This is my ninth Satakam. The number Nine has its own importance as the number Nine makes complete the total number of planets which are referred to in scriptures as Nine, that is, Navagrahas. Precious Gems are referred to as Nava Ratnas, that is, nine gems with their respective names. Again, the first nine days of the bright half of the month of Aswin are sacred to Durga and celebrated as Navaratri festival. Writing of numerals ends with the number Nine and that the number Ten is written by putting zero after writing the numeral One. The expression of Bakthi, that is devotion to God are referred to as Nine called

Navarasa Bhakthi, that is, nine forms of Bhakthi. In poetry Nine sentiments are given and that in poetical compositions nine Rasas are made by adding Santirasa as the Ninth. Hence this Satakam has its own significance as it was written on a person who is referred to as Literary genius of Kerala and Amulyaratna, invaluable Gem, by Mahakavi Ulloor Parameswara Iyer.

Satakams are poems describing in full any one of the particular topics in hundred verses and they are mostly written in Sanskrit. Sanskrit poets have always shown an uncommon skill in painting a full picture in a verse and the collections of such verses reveal craftsmanship of the highest order as well as sincerity of emotion that is very appealing. The famous ancient poets who wrote satakams in Sanskrit are Bharthruhari (650), Amaru (650), Jayadeva who wrote Gita Govinda (1206), Bhallata, Bana, Mayura, Jaganatha Pandit and that made them immortal. Also, there are poets that continued the traditions of writing Satakams in Sanskrit in modern period. They are Vishveshra (18th century), Artreya Srinivasa (18th century), Vancheswara alias Kutti Kavi of Tanjore (1741), Nilakanta Sarma (19th century), Sathyavrata Singh, V. Sundara Sarma, Kapila Sastri of Pondicherry and Dr. Sridhar Bhaskar Warnerkar of Nagpur.

The previous eight satakams written by me in Konkani language are on eight eminent personalities and they are

1. Rashtrakavi Manjeshwar Govinda Pai, Poet Laureate in Kannada.

2. The N. M. Saraswathi Bai, the first woman teacher of Kerala who entered teaching profession defying orthodoxy.

3. Padma Vibhushan Dr. Sunitikumar Chatterjee National Professor in Humanities and former President of Sahitya Akademi, New Delhi.

4. Dasagranthi Hari Ranga Bhatji who propagated Vedas establishing Veda Patashalas at Sunkeri, Karwar, Udupi, Manjeshwar and other places.

5. Padmasri Dr. T. M. A. Pai Architect of Manipal.

6. Dr. N. Venkateshwara Mallaya, world renowned Sanskrit Scholar, Indologist, Researcher of Temple Architecture and Iconography who was posthumously conferred a rare award by Dr. Abdul Kalam the President of India.

7. Punyatma Doordarshi Ammembal Subbha Rao Pai, a great Visionary and Founder of Canara Bank and

8. Vishwa Vikhyatha Justice V. R. Krishna Iyer former Judge of the Supreme Court of India and one of our most respected and learned legal and constitutional authorities who has been referred to by Dr. Manmohan Singh Prime Minister of India "as a great son of India who has contributed immensely to the empowerment of our people and to the development of modern India."

Sri Seshagiri Prabhu was born at Tellecherry on 3rd August, 1855 in a poor family of Konkani speaking Gowda Saraswath Brahmin Community as the sixth son of Mr. L. Madhava Prabhu, a commission agent. He had a great desire to study English. He joined the Calicut Provincial School in 1865. He lost his father three years later. He continued his education with considerable difficulty. Being an intelligent student he distinguished himself at school and passed his Matriculation examination in first class in 1875. He passed his F. A. in 1877 with Malayalam as Second language.

Mr. Prabhu entered Government service as an acting Malayalam Pandit on a monthly salary of Rs. 15/- and became the Third Assistant there next year.

Mr. Prabhu appeared privately for his B. A. Degree examination in History with Sanskrit as his optional subject and passed the two parts of it in 1888 and 1891. In August 1892 he was made Deputy Inspector of Schools, South Canara. He passed his M. A. in Sanskrit in 1903. In 1909 he became Principal of the Government College at Mangalore and soon afterwards transferred to Training College at Rajamahendry as Vice-Principal from which he retired in 1914 as Vice-Principal.

After retirement he settled down at Calicut. He later served as the Head Master of the Thirumala Devaswom High School, Cochin from 1916 to 1919.

Mr. Prabhu first came to the notice of the literary world in 1902 at the convention of the Malayala Bhasha Poshini Sabha held at Tellicherry and was appointed as a member of its Committee for the production of works in Malayalam grammar and language. He produced two primers on Malayalam grammar - Bala Vyakaranam and Vyakarana Mithram. He had contributed a series of explanatory and critical articles reviewing Kerala Panineeyam of A. R. Raja Raja Varma. These articles earned him high appreciation from scholars including Raja Raja Varma. He also contributed articles on philosophical topics in Bhasha Poshini Magazine published under the Editorship of K. I. Varghese Mappilai. At the request of Mr Varghese Mappilai Mr. Prabhu published a small introductory Volume to Kerala Panineeyam. In 1911 he was appointed as Member of the Board of Studies in Malayalam, Sanskrit and Dravidian languages in the Madras University with which he was connected till his death.

He had to his credit a number of Malayalam works namely, Sisumodakam, Vatsaraja Charitham, Veda Vyasan, Sita, Savithri, Uma, Harshacharitham, Naganandam, Balamitram, Vyakarana Darshanam etc. Dhatu Kavyam and Vasudeva Vijayam are two of his early Sanskrit works.

Seshagiri Prabhu was also a Social Reformer. In the second All India Gowda Saraswatha Brahmana Parishad held at Mangalore he pleaded strongly for one day marriage and wrote a book in Kannada called Vivaha Prayoga. He became the President of the 3rd All India Gowda Saraswatha Brahmana Parishad held at Kavale in Goa in 1910 A. D.

Besides Bhasha Poshini he also contributed articles to Vidya Vinodini, Rasikaranjini, Bharati, Veda Vyasan, Nair Samooha Parishkarini, Sadananda Vilasam, Mangalodayam, Saraswatha Bodini and English articles to Malabar Quarterly Review and Brahmavadin and Ernakulam College Magazine.

He served on the University Commission appointed to visit colleges in the Madras Presidency when he was Headmaster of T. D. High School, Cochin.

As a historian he wrote a brief history of Konkani Brahmins and it was published in 1912 by the Cochin Government in the book entitled Cochin Tribes and Castes edited by L. K. Ananthakrishna Iyer. He had also written a thesis on Brahmin colonisation in Goa and the origin of Konkani language. He had to his credit a collection of 2000 proverbs in Konkani.

He knew more than a dozen languages such as English, Malayalam, Maithili, Tamil, Telugu, Tulu, Marathi, Konkani, Urdu, Kannada, Greek, Latin and Sanskrit.

As member of the Cochin Text Books Committee he helped the erstwhile Government of Cochin in the preparation of Syllabus in Malayalam when the Cochin Educational Code was being revised. Also, he served as Examiner of S. S. L. C. Examinations of the Government of Cochin and Examinations conducted by Madras University.

While he was at Mangalore serving as Professor at Government College, Mangalore he had the occasion to meet Ammembal Subbha Rao Pai, Founder of Canara Bank and that resulted in both becoming intimate friends. As per request made by A. Subbha Rao Pai, Prabhu used to give lectures on Vedanta. Also, he accepted the request of A. Subbha Rao Pai to give talk and explain the meaning of Vedic Hyms and Upanishadas at his residence and that he continued for 2 years before the passing away of Ammembal Subbha Rao Pai.

He also kept close contact with Dasagranthi Hari Ranga Bhatjee, Melsanthi of Cochin Thirumala Devaswom Temple and that resulted in his conduction of research on Six Vedangas, Aitereya Brahmana, Aranyaka, Sikha, Kalpa, Niruktha, Chandas and Jyothisha.

The knowledge he gained on Vedanta can be known from the testimonial he had given to the Dasagranthi Hari Ranga Bhatjee under date 2-6-1916 as regards the studies made by Hari Ranga Bhatjee at Banaras of Vedas, Vedangas, Aitereya Brahmana, Aranyaka, Sikha, Kalpa, Niruktha, Chandas and Jyothisha.

In recognition of his services to Malayalam literature the then Maharaja of Cochin H. H. Rama Varma conferred on him the title SAHITYA KUSALAN with Gold Medal on 3rd October, 1918. Also he was recipient of the Award M. R. A. S.

As regards the bodily appearance of M. Seshagiri Prabhu Sri. V. Narayana Kamath B. A. L. T. Headmaster T. D. English High School, Thuravoor an old student of T. D. High School, Cochin where M. Seshagiri Prabhu served as Headmaster of the High School, says, "It was in the year 1916 when I was in the Fifth Form that the news of the change of Headmastership was in the air. The day came when the New Headmaster was to take

charge. The morning bell rang and within a few minutes, a venerable gentleman, in Dhoti and striped shut-coat with a milk - white shawl thrown over it, a big turban partly concealing his forehead, a face glowing with an inward light which seemed to emanate from his bespectacled eyes, stood before us, and addressed us inspite of his advanced age in a voice which was clear and impressive. He was the late Mr. M. Seshagiri Prabhu, the reputed scholar and veteran educationist."

Till the very end of his life M. Seshagiri Prabhu led a religious life. The Upanishadas, the Gita, Ramayana and the Vedas were his favourite companions in old age. He was writing a book on Vedic Sandhyavandana with a Malayalam Commentary when his end came at 3.45 p.m. on 24th May 1924, leaving behind illustrious sons and daughters. His daughter Mrs. Kamala Bai Prabhu became famous in the "Mangalasutra" known as "Tali Case" during the British rule by taking part in "India's Freedom Struggle" and suffered a lot spending a part of her life in prison at Vellore Central Jail. Her husband, the son-in-law of M. Seshagiri Prabhu, the late L. Surendranath Prabhu B. A. B. L. popularly known as L. S. Prabhu, born at Tellicherry a leading Advocate of Tellicherry in Malabar, President of K. P. C. C. a dynamic leader with tremendous organisational power standing in the forefront of the India's Independence Movement, died almost a martyer at the tender age of 48 in the 1942 "Quit India Movement on 17-3-1944". His other daughter Lalitha Bai Prabhu, became Chairman of Tellicherry Municipal Council thereby becoming the first woman Chairman in the Municipal Council in India and perhaps first in Asia!

It is aching to note that his own countrymen and the Academy have now forgotten him.

It is in order to make the present generation know about the works done by the late M. Seshagiri Prabhu on Malayalam

Language and Literature and the community at large this Satakam covering the life and works of Seshagiri Prabhu was written in Konkani in verses with translation in English and published.

I have made use of the articles on M. Seshagiri Prabhu written and published entitled Sahitya Kusalan M. Seshagiri Prabhu - a Literary Genius of Kerala - in the Konkani Bhasha Prachar Sabha Building Souvenir 1976, Saraswath Mithram, Cochin the Malayalam Magazine, Vol. I, 1107 M. E. No. 4, Vrichigam issue, the book No. 4, 1110 M. E., Chingam Lakam I, issue entitled "Hindukalude Pramana Grandam" by M. Seshagiri Prabhu, Memoirs Brahmasri Vedamurthi Hari Ranga Bhat, Dasagranthi published by A. R. Narayana Pai, Teacher Scout Master and President of Gosri Scout Club, Cochin Vol. I 1931 and Vol. II 1943, A. Subbha Rao Pai Reminiscences by one who knew him, published by Mangalore Trading Association Ltd., Mangalore 1946, Cochin Thirumala Devaswom High School Golden Jubilee Souvenir 1940- an article on Seshagiri Prabhu written by Sri. V. Narayana Kamath B. A. L. T. Headmaster, T. D. English High School, Thuravoor, and article written on Seshagiri Prabhu by N. Purushothama Mallaya published by the Indian Express, Cochin edition, reference on Seshagiri Prabhu made in the speeches delivered on the occasion of holding the 50th Death Anniversary observance meeting of M. Seshagiri Prabhu held at T. D. H. S. Auditorium, Cochin on 24-5-1974 by Prof. Joseph Mundassery Vice Chancellor of Cochin University and Sahitya Nipunan T. M. Chummar and speeches delivered on the occasion of the 7th Annual Day celebration of Konkani Bhasha Prachar Sabha held at Town Hall, Mattancherry, Cochin on 19-11-1974 by Prof. Sukumaran Azhikode then Pro-Vice Chancellor of Calicut University and Sri. P. A. Sayeed Muhammed Secretary, Kerala History Association, Ernakulam, a write-up on M. Seshagiri Prabhu prepared by Sri. T. C. Gopinath President, Kerala Banga Samskriti Sangha, Joint Secretary of Samastha Kerala

Sahitya Parishad, Ernakulam and Managing Committee Member of Kerala History Association, Ernakulam and letters and papers preserved by Dasagranthi Hari Ranga Bhat, Melsanthi of Cochin Thirumala Devaswom Temple, Cochin and Silver Jubilee Souvenir, Gowda Saraswatha Brahmin Yuvajana Samajam Alwaye 1963-64.

I am thankful to Srimati Ranjitha P. Rao wife of the late Dr. Pradeep S. Rao and daughter-in-law of the late Major R. S. Rao M. B. B. S., M. R. C. S. (Eng.), L. R. C. P. (Lond.), F. D. S. (Lond.), A. I. C. S (Geneva), F. C. C. P. (U.S.A.), F. R. S. M. (Lond.) of Coimbatore and grand daughter of Sahitya Kusalan M. Seshagiri Prabhu of Tellicherry for sponsoring the publication of this book meeting the total cost of the publication. The writer of this book N. Purushothama Mallaya is highly indebted to Dr. Major R. S. Rao father-in-law of Smt. Ranjitha P. Rao under whose guidance and encouragement he entered into the field to serve his mother tongue, Konkani, once considered as a dialect of Marathi and brought recognition to Konkani by getting it declared as an independent literary language of India for Awards by Sahitya Akademi, New Delhi and its inclusion in the 8th Schedule of the Indian Constitution as one of the National Languages of India.

The father of Major R. S. Rao by name Raghavendra Rao served the erstwhile Cochin State by becoming the Chief Medical Officer and after retirement went over Coimbatore and settled down there. His son Major R. S. Rao founded a Nursing Home at Coimbatore under the name Sri Ramkrishna Nursing Home which later came to be known as Rao Hospital.

I recall the words of appreciation written to me by Major R. S. Rao who in one of his letters dated 5-8-74 addressed to me had stated that "We are all extremely happy and pleased to know that you have by your Herculean and dogged efforts almost single handed won the day for Konkani language to be

recognised as an independent language. It will be a red-letter day in the history of our people that by your sincere efforts the dark days for this wonderful language are over. My hearty congratulations to you."

As regards sponsoring of the book Sri. D. A. Somanath Bhat President, Coimbatore Samyuktha Gowda Saraswath Sabha in his letter dated 20-6-2007 addressed to me writes "Srimati Ranjitha Rao is the daughter-in-law of the late Major R. S. Rao. Their family is one among the respected G.S.B. families settled in Coimbatore. Their liberal outlook and philanthropic bent of mind, and acts of kindness to very many of our persons, in meeting educational and other causes are praiseworthy. May God give them additional strength to keep up the fine tradition." The sponsorship details as given by D. A. Somanath Bhat are

Sponsor : Smt. Ranjitha P. Rao
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She is blessed with a daughter Dr. Sushmitha G. Gadiar and a son Sudhakar P. Rao.

I place on record my thanks to my wife Smt. Sarojini P. Mallaya, my daughter Advocate Susmitha P. Mallaya and my son Dr. Nagesh P. Mallaya for the help they have rendered to me to make this publication a success.

I am thankful to Konkani Bhasha Prachar Sabha, Cochin for the initiative taken to bring out this publication.

Cochin
3-8-2007

N. Purushothama Mallaya

केरळ विख्यात अमूल्य रत्न साहित्यकुशलन्
एम्. शेषगिरिप्रभु शतकम्

केरळचो नामनेचो महाकवि उळूरपरमेश्वरअय्यराले
वचनान्तु असा साहित्यकुशलन एम्. शेषागिरिप्रभु
केरळाक एक आभरण जाव्न।
कोणीय असो ते देशीय जन असा ताजेरि अभिमान अनी
आदर दिव्चे जाव्न ।।१।।

अनी असामान्य प्रशंशितायि तका तो असा एक अगाद
संस्कृतान्तु पाण्डित्य आसिलो जाव्न।
विध्याकोश मनान्तु संग्रहित कोर्नु दवरलेलो विज्ञानाचे
विशाल विविद विषयांक धोर्नु आसचे जाव्न।
अनी कर्मायुक्त विश्राम नत्तिलो औत्सुक्यान मुकारसून
वचो तशि विज्ञान प्रदान करचो जाव्न ।।२।।

जन्मलो शेषगिरिप्रभु केरळचे मलबाराचे तलशेरिन्तु
कोंकणी उलोव्चे निर्धन कुडुंबान्तु गौडसारस्वत-

ब्राह्मण समुदायान्तु।
बपूस ताजो नाव एल्. माधवप्रभु पूतु तो ताजो सटो,
कमीषण दलाल प्रवृतीन्तु।
जन्मले वर्ष ताजे असा कृस्तु वर्ष एकसारअटशिपंचावन
तिनी दिवसा आगस्ट मासान्तु ।।३।।

बाल्य कालाक तका अतीव आग्रहु अयिलो इंग्रेजी
भाषा शिकचाक जाव्न।
ना आसिले त्या कालाक इंग्रेजी प्रचारान्तु
त्या प्रदेशान्तु शिकचाक जाव्न।
बपूसु ताजो दीना जलो सम्मत पुत्ताक इंग्रेजी भाषा
शिकचाक जाव्न ।।४।।

पूतु निर्बन्त करीत रबलो दीव्का सम्मत तका
इंग्रेजी शिकचाक जाव्न।
अंतिमेरि पुत्ताचेरि आसिले वात्सल्यान सम्मत दिले
पुत्ताक इंग्रेजी शिकचाक जाव्न।
पुत्तान बपसूक समाधान केले तो जीवितान्तु स्वधर्म
पालन करतलो जाव्न ।।५।।

बपूसु, ताजो प्रथम जाव्न कुलधर्म अनुसार पुत्ताक
मूजीबन्दन संस्कार केलो।
अनी पूतु तो सन्ध्यावन्दन दिसदीस कोर्नु ब्रह्मचर्य
अनुष्टान करीत रबलो ।।६।।

नन्तर एकसासअठशिपांसष्टि कृस्ताब्दान्तु पूतु वत्तलो
जलो कोळिकोडाक इंग्रेजी शिकचाक।
घेतिले प्रवेशन प्रोविन्ष्यलस्कूळान्तु शिकचाक
इंग्रेजी अनी आरंभिले इंग्रेजी शिकचाक ।।७।।

शिकवणेचे तीनि वर्ष जलेल्य वेळारि ताजो
बपूसु, दिवंगत जलो।
शिकवण मुकारसून वचाक कठिण पडले
जल्यारीयि चलोव्न वर्तोलो जलो ।।८।।

वाचूक स्वतः तका पुस्तक ना आसिल्यान
पुस्तकं उशिणे घेतोलो जलो।
आध्य अन्तिम मरेन पाठ्य विषय
हत्तान बरोव्न काडून तो शिकिलो ।।९।।

बुद्धिशक्ति, कृत्यनिष्ट, चित्तशुद्धि आदर करचे
मलगड्यांक इत्यादी सद्‌गुण संपन्न तो आसिलो।
त्या सद्‌गुणान कोर्नु तका अध्यापकांगेले संतोषाक
मात्रनयि प्रोत्साहनाक तो पात्रीभूत जलो ।।१०।।

ते ते दिवसा शाळेन्तु अध्यापकानि कडचे पाठ्य विषय
त्या त्या दिवसाक शिकलो।
अनी त्या त्या वर्गान्तु जव्चे परीक्षेन्तु केन्नायि विजय
मेळनु प्रथम श्रेणीन्तु रबलो ।।११।।

एकसासअठाशिपांचसत्तिरि कृस्तु बर्षा
मेट्रिकुलेषण परीक्षेन्तु तो बसलो।
अनी त्या परिक्षेन्तु प्रथम श्रेणीन्तु
विजय पव्लो ।।१२।।

त्या नन्तर एकसासअठाशिसातसत्तरि
कृस्ताब्दान्तु एफ्. ए. परीक्षेन्तु मलयाळम् दुसरी
भास काडून तो परीक्षेन्तु विजय पव्लो।
जली वर्डीक ताजी शास्त्रा अनुसार नाम करण केले

भयलेक पद्मावती ग्रहस्थाश्रमु स्वीकार
करतलो जलो ।।१३।।

प्रभु तो एकसासअठाशिएकउणाशि कृस्ताब्दान्तु
जानवरी सताविसा दिवसा सरकार सेवेन्तु प्रवेशित जलो।
मासाक पन्द्रा रुपया वेतन मेळचे तशि
मलयाळम् शिकोव्चो एक पण्डित जलो ।।१४।।

काम करच्यान्तु अधिकृतांगेले संतोषाक
तो पात्रीभूत जलो अनी दुसरे वर्षा
तिसरो असिस्टन् जलो।
नन्तर मासाक तीस रुपया मेळचो
वडकरा इंग्रेजीमिडिलस्कूळान्तु
प्रथम असिस्टन्ट जाव्न तो स्थलान्तर जलो ।।१५।।

त्या कालाक ताणे "वासुदेव विजयं"
"धातुकाव्यं" तशि दोनि संस्कृत भाषेन्तु पुस्तक रचयिले।
बरैलेले ताणे तीं संस्कृत कृतियो काव्यमाला

म्हण्लेले संस्कृत ग्रन्थमंजेरीन्तु
प्रसिद्धीकरण केले ।।१६।।

एकसासअठाशिअठाशि कृस्ताब्दान्तु
चरित्र विषय अनी संस्कृत ऐच्छिक
जाव्न तो बि. ए. परीक्षेक
स्वाश्रय जाव्न बसलो।
अनी तो ताचे दोनिचे विभागाचि परीक्षेक
एकसासअठाशिएकाणवि कृस्ताब्दान्तु बसलो
अनी प्रशस्त विजय मेळेलो जलो ।।१७।।

एकसासअठाशिबाणवि कृस्तु वर्षा तका
"डेप्यूटि इन्स्पेक्टर ओफ स्कूळस" दक्षिण
केनरा जाव्न नियुक्त केलो।
त्या नन्तर तो कासरकोड रेयिन्जान्तु
सब असिस्टेन्ट् इन्सपेक्टर जाव्न रबलो।
एकसासअठाशिणवाणवि कृस्ताब्दान्तु तका
मंगळूर काळेजान्तु दुसरो असिस्टेन्ट्
जाव्न नियुक्त केलो ।।१८।।

सांजे वेळारि देवस्थानान्तु मत प्रचरण
तत्व व्याख्यान करचे जाव्न आसले।
तर्क, व्याकरण, वेदान्त इत्यादि शास्त्रीय
विषयान्तु अगाद पाण्डित्य तका आसिले।
एकसासणौशितीन कृस्ताब्दान्तु संस्कृत भाषेन्तु एम. ए.,
पदवी विश्वविध्यालयाचि ताणे प्राप्त केले ।।१९।।

असा सांगचाक कळता आशिली तका
बारा वैरि भासो इंग्रेजी, लाटिन, ग्रीक।
हिन्दी, मैथिली, संस्कृत, मलयाळम, तमिळ्
तेलुगु, उरुदु, तुळु, मराति, कोकणी, करनाटक ।।२०।।

अस्ताना शिकोव्चे कामान्तु मंगळूर काळेजान्तु
मलयाळम् भाषेचे साहित्याक उन्नति
हडचे खतीरि वावरान्तु ताणे प्रवेशन केले।
पण्डितवरेण्य अनी केरळपाणिनी
म्होणु नाव आसिल्या ए. आर. राजराजवर्मा
एम. ए. असा ताणे अनश्वरकृति केरळपाणिनीयं
नावाचे व्याकरण केलेले ।।२१।।

ताजे प्रसिद्धीकरणाक शेषगिरिप्रभून ताजो अभिप्रायु
व्यत्यस्त जाव्न आसचे आध्य अनी अंतिमरि अशा
खण्डन केलेले।
दीर्ग जाव्न विमर्शन आसचे भाषापोषणी तरपेन ताणे
सधैर्य मुकारसून तर्कशास्त्राक, व्याकरणाक
पुराय खण्डन केले ।।२२।।

प्रभून ए. आर. राजराजवर्माले मलयाळम
व्याकरण विषयाचेरि दिलेले खंडनपरंपरा
लेखन, खण्डन करच्याक ना केरळान्तु
कोणीय पण्डित आसिले जाव्न।
पांडित्य प्रभुत्व उध्योगप्रौडि आसिल्या
केरळपाणिनी ए. आर. राजराजवर्माले कृतियेक
धैर्यान खण्डन केलेल्यान दकैता शेषगिरिप्रभूक
अगाद पाडित्य आसिले जाव्न।
संगता प्रोफसर सुकुमारनअळिकोड्
राजराजवर्माले मनयाळम् व्याकरणन्तुलि
चूकि सम कोर्नु व्याकरण बरैलेल्यान शेषगिरिप्रभू
पर्वताचे शिखराचेरि रबिल्यो जाव्न ।।२३।।

विमर्शनान कोर्नु व्याकरणान्तु आसिली चूकि
प्रभूले सूष्मज्ञान कळेल्यान केरळपाणिनी
संतोषान प्रभूक व्होड जाव्न प्रशंसकोर्नु
मैत्री बन्दन स्थापन करतलो जलो।
केरळपणिनी त्या नन्तर ताणे बरौलेले
ग्रन्थ सर्वै प्रभूक दकौव्नु ताजे अभिप्राय
घेवप् जले नन्तर प्रकाशित करची चालि
धवर्तलो जलो ।।२४।।

केरळपाणिनी ए. आर. राजराजवर्मा जाव्न
आसिल्या मैत्री बन्दनाचे फल जाव्न वर्गीसमापिळान
ताजे आवश्य प्रभूक कळेयतलो जलो।
वर्गीसमापिळाले आवश्य अनुसार केरळपाणिनीयाक
प्रवेशक जाव्न प्रभु एक ल्हानसे पुस्तक
व्याकरणदर्शन नावान बरैतलो जलो ।।२५।।

प्रभु आयिलो प्रथम जाव्न साहित्य लोकाचे दृष्टीन्तु
एकसासणौशिदोनी कृस्ताब्दान्तु तलशेरी
मलयाळम् भाषापोषिणीन चलैलेले सभेन्तु।

अनी नियुक्त केलो तका निर्माण करचे मलयाळम्
व्याकरण अनी भाषेक जाव्न प्रयत्न कडचे
कमिटीन्तु ।।२६।।

तो दोनि बाल पुस्तकं मलयाळम् भाषेक जाव्न
बालव्याकरणं अनी व्याकरणमित्रं निर्माण
करतलो जलो।
तो लेखनं तत्वज्ञान विषयान्तु संपादकी
अनी प्रकाशक जाव्न आसिल्या के. ऐ. वर्गीसमापिळाले
भाषापोषणीक दित्तलो जलो ।।२७।।

तत्वज्ञान संबन्दी संस्कृत भाषेन्तु आसिले
ग्रन्थ ते तो कण्टस्त केलोलो जाव्न आसिलो।
तमीळ, कन्नड, तेलुगु, मराति, इत्यादि
भासो स्वप्रयत्नान ज्ञान संबादन
केलोलो जाव्न आसिलो ।।२८।।

केरळपाणिनीले प्रस्थानाक कायतरि आश्रय
घेव्नन्तिले स्वतंत्र जाव्न बरैलेले तागेले

दोनि ती प्रधान कृतियो आसिले।
बालव्याकरण अनी व्याकरणमित्रं
कोणीय तरि आसिले पण्डित तका प्रशंसा
करनत्तिले रबचाक जायनत्तिले तसले आसिले ।।२९।।

एकसासणौशिचारि कृस्तब्दान्तु ताणे
सेवन कोर्नु येव्चे काळेजान्तु प्रथम
असिस्टन्ट जाव्न तका स्थिरीकरण केलो।
त्या कालाक मंगळूरचे केनरा हैस्कूळान्तु
मत विषय संबन्दी विशेष जाव्न भाषण
दीव्नु येत्तालो ।।३०।।

मंगळूरान्तु चलैलेले द्वितीय समस्त भारतीय
गौडसारस्वत ब्राह्मण परिषद सम्मेळन अनी तंतु
प्रभून उमेदीन वंटो घेतीलो।
समुदायान्तु असूचे अन्य समुदायान्तुले आचाराचे
अनुकरण आवश्या भायर वर्डिकेचो खर्चु
करचे सम करच्यान्तु प्रयत्न केलो ।।३१।।

समुदायान्तु कोर्नु येव्चि सात दिवसाचि
वर्डीक पुरातन कालाक धोर्नु येव्चि
विवाह संप्रदायेच्या विषयान्तु विवादु हाडिले।
सगले शास्त्र संशोदन कोर्नु सूक्ष्मतेन
परिशोदन केल्या नन्तर ताणे कन्नडान्तु
"विवाह प्रयोग" नावान पुस्तक प्रसिद्ध केले । ॥३२॥

पुस्तक ते प्रतिपादन कर्ता एक दिवसाचि
वर्डीक शास्त्रानुसार असूचि अनी विरुध
आसिले वादाक खण्डन केले।
सम्मेळनान्तु सदस्यानि ताजो वाद स्वीकार केलो
अनी एक दिवसाचि वर्डीक समुदायान्तु
प्रचारान्तु हडचे म्होणु केले ॥३३॥

त्या नन्तर तो जलो अध्यक्षु जाव्न तिसरे "अखिल
भारतीय गौडसारस्वतब्राह्मण परिषदेचे" सम्मेळनान्तु।
जले आसिले ते अधिवेशन गोयान्तु कवळे गावान्तु
एकसासणौशिदा कृस्ताब्दान्तु ॥३४॥

एकसासणौशिइकरा कृस्ताब्दान्तु तका
नियुक्त केलो "बोर्ड ओफ् स्टडिसान्तु" मलयाळम्,
संस्कृत, द्राविड भासांचो एक अंग जाव्न।
ते मद्रास विश्वविध्यालयाचे अनी तो आसिलो ताजे मरण
मरेन संबन्द धोवोर्नु आसिलो जाव्न ।।३५।।

एकसासणौशिणव कृस्तु वर्षा प्रभु कोळेजाचो
प्रिन्सिपाल जाव्न अधिकृत स्थानाचेरि अलंकृत जलो।
त्या नन्तर तका राजमहेन्द्रीन्तुले ट्रेयिनिङ् कोळेजान्तु
प्रथम असिस्टन्ट जाव्न नियुक्त केलो ।।३६।।

ताजे सेवनान्तु तो ट्रेयिनिङ् कोळेजाचो "वैस्-प्रिन्सिपाल"
जाव्न उध्योगान्तु शोभित जलो।
अंतिमेरि एकसासणौशिचौदा कृस्तु
वर्षा तो सरकाराले सेवेन्तु थकून विराम जलो ।।३७।।

राजमहेन्द्री ट्रेयिनिङ् कोळेजा थकून विराम
जले नन्तर विश्राम काडनात्तिले एकसासणौशिसोळा
कृस्ताब्दान्तु कोचीन्तु आसिले तिरुमलदेवस्वं हैस्कूळान्तु

नियुक्त केलो तका हेडमास्टर जाव्न।
असा तें कोचि राज्यान्तुले इंग्रेजी शिकोव्चाक प्रथम जाव्न
कोचिचे गौडसारस्वत ब्राह्मण समुदायान स्थापन केलेलं
विध्यालय म्होणु कीर्ति पाविल्या विध्यालय जाव्न
।।३८।।

कोचि तिरुमलदेवस्वं हैस्कूळाक सर्व वाटेन
उदरगत जली ताणे हेडमास्टर जाव्न काडिल्या सेवनेन।
स्कूळाक यशस् मेळे अनी एकसासणौशिआषा
कृस्ताब्दान्तु तो विराम जलो तगेले सेवने थकून।
मात्रनयि तका हैस्कूळ हेडमास्टर जाव्न अस्तना प्रप्त
जले बिरुद "एम. आर. ए. एस्." असूचे नावान ।।३९।।

केन्ना तो हेडमास्टर जाव्न आसिलो कोचितिरुमलदेवस्वं
हैस्कूळान्तु नियुक्त केलो तका युनिवरसिटि
कमीषण जाव्न।
मद्रास युनिवरसिटिन मद्रास प्रसिडन्सिन्तु
तेन्ना प्रवर्तन कोर्नु आसिल्या काळेजं ताणे सन्दर्शन
कोरुक जाव्न ।।४०।।

तागेले मलयाळम् कृतियो असा संगचाक
शिशुमोदकम्, वत्सराजचरितम्,
वेदव्यासन, हर्षचरितम्।
अनी असा संगचाक सीता, सावित्री, उमा,
नागानन्दम्, बालमित्रम, व्याकरणदर्शनम्।
अनी असा आध्य कालाक संस्कृतान्तु
बरैलेले कृतियो धातुकाव्यं, वासुदेवविजयम् ।।४१।।

के. ऐ. वरगीसमापिळाले भाषापोषिणी भायर
ताणे बरैलेले असा लेखन विध्याविनोदिनि,
रसिकरंजनी, भारती, वेदव्यासन्।
अनी असा 'नायरसमुदाय परिषकरणी',
'सदानन्दविलासम्', मंगळोदयं, सारस्वतबोदिनी
अनी इंग्रेजीन्तु 'मलबार क्वाटरली रिव्यु',
ब्रह्मवादिन्, "एरणाकुळम् काळेज मागसिन्" ।।४२।।

व्याकरण, वेदान्त विषयान्तु प्रवेशन कोर्नु
तर्क शास्त्राचे स्वभावाक मूल तत्वाकयि
प्रतिपादन कोर्नु बरैलेले लेखन असा

प्रकाशित भाषा पोषणीन्तु।
अनि स्वसमुदायाचे पूर्व कालाचे
चरित्र ताणे बरैलेले असा प्रकाशन
केलेले कोंकण ब्राह्मणर म्हळेले नावान
असूचे लेखन परंपरा रसिकरंजनीन्तु ।।४३।।

तो असिलो एक अंग जाव्न मद्रास सर्वकलाशाला
मलयाळम् अनी संस्कृत इत्यादि भाषेंचे पाठ्य
निर्देशक कमिटीन्तु।
कोचि टेक्स्टबुक् कमिटि, कोचि सरकारालो
सिलबस् तयार करचे मलयाळम् भाषेचो,
कोचि एडुकेशन कोड् परिष्करण कमिटीन्तु ।।४४।।

आसलो तो कोचिन् सेक्ण्डरि लीविङ सरटिफिकट्
परीक्षेचो एक परीक्षकु, मद्रास सर्वकलाशालेचो परीक्षकु।
अनी दीर्ग काल पर्यन्त सेवन करतलो
जाव्न मलयाळम् संस्कृत भाषेंचो
प्रधान परीक्षाकु ।।४५।।

कोकणी ब्राह्मणागेले चरित्र इंग्रेजीन्तु शेषगिरिप्रभून
बरैलेले कोचि सरकाराले अभ्यर्थन अनुसार प्रकाशित
करच्याक "कोचिन् ट्रयिबस् आण्ड कास्टस्"
म्होणु नावाचे पुस्तकान्तु।
अनी आसिलो एल्. के. अनन्तकृष्णअय्यर संपादकीय
जाव्न त्या पुस्तकाचो अनी कोचि सरकारान केले
प्रकाशित ते पुस्तक एकसासणैशिबारा कृस्ताब्दान्तु
।।४६।।

असा ताणे बरैलेले आदार घोर्नु ते एक
प्रबन्द गौडसारस्वतब्राह्मणागेले वसुणिके
संबन्दि गोयान्तु आसिले।
अनी कोकणी उत्पत्ति अनी तुलना केलेले
मैथिली भाषे लगी सादृश्य आसचे जाव्न आसिले।
असा ताणे दोनि हजार केरळान्तुली
केकणी भाषेन्तु आसिल्यो म्हणियो संग्रहीत कोर्नु
दवर्ल्या आसिले ।।४७।।

शेषगिरीप्रभु ताणे मलयाळम् भाषेचे पोषणाक
अनी प्रत्येक जाव्न साहित्य रचनान्तु केलेले अश्रान्त

परिश्रमाक मान्यता मेळतलो जलो।
तका कोचिमहाराजा रामवर्मान एकसासणोंशिआषा
कृस्ताव्द ओक्टेवर तिनी दिवसा साहित्यकुशलन्
विरुद अनी सुवर्णकीर्तीमुद्रा दीव्न
बहुमान कर्तलो जलो ।।४८।।

तो केन्नाचि पळोव्चाक मेळतालो मंचारि बसलो जाव्न
चारी दिकारि वेष्टन गेव्न आसचे पुस्तकं।
हस्तलिखित पुस्तकंयि अनी शेल्फान्तु आलमेरान्तु
अट्टि गाल्नु खूब्शे आसचे जाव्न कुडान्तु
दवरलेले पुस्तकं ।।४९।।

उपनिषद, भगवत्गीता, रामायण अनी वेद
ये सर्वै ताजे मोगाचे संगाति जाव्न आसिले।
उपनिषद वेद अनी भगवत्गीताक आधारु घोर्नु
भाषण दितालो तात्पर्य पोळोव्नु भक्त जनांगेले ।।५०।।

केनरा बेंकाचो स्थापक दूरदर्शि अम्मबलसुबरावपै
असिलो व्होडलो बहुमान दिवचो तसलो।

त्या शेषगिरिप्रभु प्रोफसराक काम् कोर्नु
तो सरकार काळेज मंगळूरान्तु आसिलो ।।५१।।

मंगळूरान्तु आसिले ते सुबरावपै अनी प्रोफसर
एम. शेषगिरिप्रभु जले मित्र परस्पर आसूचे जाव्न।
सांगतोलो जलो सुबरावपै शेषगिरिप्रभु लगी वेद
अनी उपनिषद व्याख्यान कोर्नु दिवचाक जाव्न ।।५२।।

अनी शेषगिरिप्रभून खूब्शे वेळु खरचून
विस्तारान व्याख्यान कोर्नु संजून दित्तलो जाव्न।
अनी आसिले व्यख्यान करचे दोन वर्ष पूर्ण
सुबरावपैक मरणाचे पयले जाव्न ।।५३।।

"ए. सुबरावपै रिमिनिसन्स्" म्हळेले
पुस्तकान्तु संगता असा एस. आर. पै ताणे
एक संग स्थापन केलेले जाव्न।
अध्वैत यूनियन म्होणु नावान मंगळूरान्तु
आत्मीय जाव्न आसिले विषयान्तु प्रभाषण
दिव्चे जाव्न ।।५४।।

मंगळूराचे एम्. उपेन्द्रपै डॉ केशवपैलो म्हलधोडो
भावु, तो आत्मीय भाषण दीव्न वचे आसिले।
जल्यारि त्या उपेन्द्रपैले मरण जल्या नन्तर
ते मुकाररसून चलौव्न वरका जले ।।५५।।

अनी असा एस्. आर. पैन केली अभ्यर्थना
प्रोफसर शेषगिरिप्रभू लगी आत्मीय भाषण
चलौन वरचाक जाव्न।
ती अभ्यर्थना एस्. आर. पैली शेषगिरिप्रभून
स्वीकार केली अनी आरांँभिले आत्मीय
प्रभाषण् चलौन वरतलो जाव्न ।।५६।।

केनराहैस्कूळान्तु शिकूचे चेले, अध्यापक
अनी इतर जन तांका उपनयन संध्यावन्दन विषयाचे
प्राधान्य कळका जाव्न आसिले।
देखून उपनयन अनी संध्यावन्दनाचे प्राधान्य
समजावणी तंका कोळोव्चाक जाव्न
सुबरावपैन प्रोफसर शेषगिरिप्रभू लगी
अभ्यर्थन केले ।।५७।।

परंपरागत भाषण दिव्चाक आसिली अभ्यर्थना
प्रोफसर शेषगिरिप्रभू स्वीकार करतालो जलो
अनी संध्यावन्दन अनी उपनयन हया
विषया खतीरि भाषण दिले।
ताजे फल म्होणु संगूयात फांतोडेरि सगटानि
उठावप्, स्नान करप्, देहारि नाम अनी मुद्रा
धारण करप्, अनी संध्यावन्दन करीत रबले ।।५८।।

कोकणी भाषे विषयान्तु शेषगिरिप्रभू
ताणे केल्या असा गवेषण अनी प्रबन्द बरैल्या असा।
तो संगता ते सारस्वत काशमीरा थकून पंजाबातुल्यान
त्रिहोत्राक येव्नु स्थलांतर केल्या असा ।।५९।।

भारताचे पूर्व भागाक असा अनेक
प्राकृत भासो अनी त्या प्राकृत भाषा गणान्तु
कोकणी असली।
अनेक शतमान जाव्नूयि इतर भाषा गणान्तु
असूनीयि ती मिश्र जाव्नत्तिले वेगळी भाष
जाव्न रबली ।।६०।।

देखून दिश्टि पडता पाली मैथिली
मागधी अपव्रंश इत्यादि प्राकृत भाषा गणान्नु ती
सादृश्य आसिली जाव्न।
भीहारान्तुले मुख्य केन्द्र स्थान त्रिहोत्रपुर असा अनी ते
असा संगचाक कोकणी भाषेचे
प्रभाव स्थान जाव्न ।।६१।।

देखून कोंकणीक गवेषणा थकून दिश्टि पडता
तीका असा सादृश्य मैथिली अनी पाली भाषेचे
आसिले जाव्न।
सारस्वत जनागेले निरंतर देशान्तर जाव्न
आसिले गमनान कोर्नु भूमिशास्त्राचे परिस्थिति अनी
चरित्रपर आसिले कारणान जाव्न ।।६२।।

रबली जना भरसि उलोव्न येवचि भाष जाव्न अनी त्या
परिणामान कोर्नु रबली कोंकणी व्यत्यस्त भाष जाव्न।
द्राविड भाषांचे भरसि कोंकणी असूनीयि द्राविड भाषेंचे
प्रभाव तिजेरि पडलो ना, रबली स्पर्श कोरुक जाव्नत्तिले
जाव्न ।।६३।।

शेषगिरिप्रभु आसिलो गवेषण कोर्नु येव्चो वेद अनी
ताचे संहिता अनी पदपाठ विषयान्तु।
अनी असा ते सांगचाक पद, क्रम, जट, गण
अनी वेदांग आसूचे संजूचान्तु ।।६४।।

अनी तो त्याचे विवरण मेळचे खतीरि जाव्न
प्रयन्तु काडीत आसलो ते कळचाक।
अनी ताचे विवरण मेळचाक जाव्न प्रयन्तु काडिलो
विषय ते ऐतरेय ब्राह्मण, अरण्यक ।।६५।।

अनी असा शिक्षा, कल्प, निरुक्त, छन्दस्
जोतिष अनी ताचे पूर्ण विवरण मेळचे खतीरि जाव्न।
ताचे विवरण गुरु मुखान असुका म्होणु वेद
शिकोव्पि उपाध्याया लगी संबद दवोर्नु
आसिलो जाव्न ।।६६।।

त्या खतीरि तो मेळतलो जलो वेद शिकोव्चो
उपाध्यायाक कोचि तिरुमलदेवस्वं मेलशान्ति
जाव्न आसिलो।

हरिरंगभट दशाग्रन्थि हंका अनी तो वेद अनी वेदांगा
विषयान्तु विवरण संपादन करतलो जलो ।।६७।।

अनी संगचाक असा तका वेद वेदांग विवरण असा
म्हळेल्या विषय ताणे दिलेल्या पत्रा थकून ते कळता।
दशग्रन्थि हरिरंगभट्टाक दिलेल्या प्रमाण पत्रा थकून
एकसासणौशिसोळा कृस्ताब्दान्तु जूण दोनीचे
दिवसा अनी ते पत्र अशी संगता ।।६८।।

"ब्रह्मश्री वेदमूर्ती हरिरंगभटजी एक विख्यात
मका कळचो तसलो वोडलो वैदिक असा।
तो शिकिलो ऋक् संहिता दोनीचि जाव्न
ताचे संहिता अनी पदपाठ असा।
अनी तका लगून सांगचाक जाव्न
अैतरेयब्राह्मणा, अरण्यका, मात्रनयि
स वेदांग असा ।।६९।।

तका जाव्यात असा पाठ करचे शास्त्रीय
रुपान खंचेयि विभाग हया दश ग्रन्थान्तु।

ताणे केल्या असा विनियोग मुख्य भाग युवत्वान्तुले
प्रवीण्य मेळचाक मूल ग्रन्थ बनारसान्तु।
श्रेष्ट आचार्यां थकून असा ते शिकोव्चे व्यक्तींक अंगेले
विविदजन समाजान्तुले बहुल केन्द्रान्तु ।।७०।।

यी सांप्रदायिक अनी पारंपर्य रीति
शिकूचि येव्चि शीघ्र येत्ता नाशु जाव्न।
अनी तो असा मुख्य आवश्य जाव्न
अनी राकूक कसलोयि मोल दीव्न ।।७१।।

हाव एकाग्र मनान सविनय अभ्यर्थन कर्ता
सर्वै जनानि दिव्चे अमगेले समुदाया थकून।
सहाय हस्थ अम्गेले भटजीक जाव्न दिव्चे
अनी शक्य जव्चे तशि तका जाव्न ।।७२।।

तो असा पारंगत प्रयोगान्तु अथवा वैदीक
कर्मान्तुले ते सर्वै मुख्य संस्कारान्तु।
अनी असा दिव्चाक जता तका शिक्षण
युव पुरोहितांक तांचे धार्मिक प्रवृत्तीन्तु ।।७३।।

अंगेले गुरुमठ देवालय वैदिक असा
त्रिपाद आसन अंगेले समुदायाचे आध्यात्मिक जाव्न
आसचे जीविताचे जाव्न।
ते असा अतीव अत्यावश्य जाव्न करचे
संयोजन अंगेले सांस्कारिक स्वयंशासनाधिकार
समग्र आश्रित असचे जाव्न ।।७४।।

परिशुध्द अनी पवित्रता हया स्थापनाचि
अनी ते आसचे कर्तव्य जाव्न प्रति एक व्यक्तीले
समुदायान्तुले अमचे।
करचाक ताजे श्रेष्ट जाव्न उन्नतीक आध्यात्मिक
विज्ञानाचे ताजे भव्ण्डा भरसि साध्य
जाव्चे तशि सर्व तराचे" ।।७५।।

शेषगिरिप्रभु ताणे एकसासणौशिआठ कृस्ताब्दान्तु
जानुवरि अषा दिवसा कोचिचो वेदमूर्ति
हरिरंगभटाक बरैलेले पत्रांन्तु सांगता असा।
तागेलो मित्रु कृष्णाचारि मंगळूरचो

जत्याभिमानि, धर्मनिष्ट आसिलो सत्कर्माक
जाव्न श्रध्दा भक्ति प्रेरित जाव्न असा ।।७६।।

तो शाकलसंहिता होम कोरूक उध्यम कर्ता असा
देखून प्रभून दशग्रन्थि हरिरंगभटाक
बरैत जाव्न असा।
ताजे परिज्ञान अनी पाण्डित्याक आधार
घोर्नु कृष्णाचारिले मनोभिष्टा पूर्ण कोरूक
मागणि करचे जाव्न असा ।।७७।।

दशग्रन्थि हरिरंगभटान ती मागणि स्वीकार कोर्नु
गुरुस्थानाक सम्मत दिलेल्यान कृष्णाचार्यान
शाकलसंहिता होम करच्याक उध्यम काडिलो।
अनी तो होम एकसासणौशिआठ कृस्ताब्द फेब्रवरि
तिनी दिवसा प्रारंभ कोर्नु इकरा दिवसा
समापन करतलो जलो ।।७८।।

शेषगिरिप्रभूक मन आसिले तका दशग्रन्थ
गुरु मुखा थकून एक आवृति पारायण कोर्का म्हळेले।

अनी ताणे कोचिन्तु दशग्रन्थि हरिरंगभटाक कोलिकोडा
थकून एकसासणौशिसोळा फेब्रवरि पंचा
दिवसा पत्र बरैले ।।७९।।

ते पत्रान्तु तो सांगता एक आवृत्ति दशग्रन्थ
पारायण गुरुमुखेन कोर्का आसिले।
अनी ते पारायण गुरुमुखान कोर्नु सफल
जाव्का म्होणु आशा ताणे कळैले ।।८०।।

शेषगिरिप्रभून बरैलेले ते "प्रबन्द मंजरीन्तु"
हिन्दूंगेले प्रमाण ग्रन्था विषयान्तु शेषगिरिप्रभु तो
सांगता वेद सर्वदा प्रमाण म्होणु विश्वास पव्चे
हिन्दूंगेले मत असा।
वेदु इश्वरवचन म्होणु विश्वास पव्तायि
अनी एक नवी संप्रदायिचो अभिप्राय
जनानि अंगीकार दिवका जल्यारि
आधारु वेदु म्होणु सिध्द कोरका असा ।।८१।।

पूर्व कालाक बरोवप् ना आसिले
वेद उच्छारण कोर्नु शिकूचे आसिले
ते पूरायि शिकूक एकल्याक असाध्य आसिले।
अध्यापन अनी अनुष्टानाचे सौकर्यार्थ व्यासान
वेदाक ऋगवेद, यजुरवेद, सामवेद, अथर्वणवेद
म्होणु चारि कोर्नु चारि शिष्यंक शिकेयले ।।८२।।

शिष्यानि वैदिक पाठशाला स्थापन कोर्नु
अनेक शिष्यांक वेद शिकेयले।
ते शिष्यानि विविद प्रदेशान्तु वोचून वेद
शिकोव्चाक प्रारंभ केले ।।८३।।

ये वेदाचे आध्याचे सूक्तांचे मंत्राचे
पदांचे आनुपूर्व्येक अनुसरण जाव्न आचार्य
परस्पर विवादु कर्तले जाव्न ते वतले जले।
एक एक संप्रदायान्तु आसिले पाठ क्रमाक
शाखा म्होणु नाव जले हजारानि शाखा
आसिले अतं ऊणे जाव्न आयिले ।।८४।।

ये वेदान्तु इश्वराले गुण अनी महिमांक
वर्णन करचे स्तोत्रं असा।
इश्वर प्रसाद सिद्ध जाव्चाक कर्म जाव्न
आसिले याग करचे असा ।।८५।।

त्या खतीरि आसिले विविध सांगिले क्रम
अनी इतर उपयोग आसिले जाव्न असा।
मात्रनयि असा अनेक विषय सांगिले
ये वेदाक स अंग चारि उपांग असा ।।८६।।

उदात, अनुदात, स्वरित म्हळेल्या स्वरांचे
उच्छारण वर्णाचे उच्छारण वर्णाविभाग
इत्यादि विषयाक विवरण दिव्चे वेदांगाक
शिक्षा म्हणताति।
वेद मंत्राक उपयोग कोर्नु कर्माक यज्ञिकानि
करचे ते क्रम इत्यादि आसचे विषयाक
विवरण दिव्च्याक कल्पसूत्र म्हणताति ।।८७।।

वेदमंत्राचे अर्थ स्पष्ट जाव्न विवरणार्थ पदांचे
उत्पतिक निर्णय कोर्नु पर्याय पदांक एक कोर्नु
व्याख्यान करचाक निरुक्त म्हणताति।
याग करच्याक जाव्न योग्य जाव्न आसिले
कालाक ते वाट दकोव्चे जाव्न आसिले
शास्त्राक असा ज्योतिष म्होणु सांगताति ।।८८।।

वेदमंत्राचे च्छन्दसाक विवरण दिव्चे शास्त्राक
च्छन्दस म्हणताति अनी वेदान्तुले पदांक
प्रकृतिप्रत्यय जाव्न विभाग कोर्नु अर्थु निर्णय
करचे शास्त्राक व्याकरण म्होणु म्हण्चे असा।
शिक्षा व्याकरण निरुक्त च्छन्दस् कल्प
ज्योतिष ये स वेदांग अनी एकेक वेदाक
अनुक्रम जाव्न आयुर्वेद, धनुर्वेद, गन्दर्ववेद
अर्थशास्त्र तशि चारि पाठांग असा ।।८९।।

प्रमाण ग्रन्थाक चौद विध्या म्होणु
संगताति चारि वेद, स वेदांग, मीमासशास्त्र
धर्मशास्त्र न्यायशास्त्र, पुराण मेळनु

चौद विध्या असा।
हया ग्रन्थानि निर्णय करचे धर्म ब्रह्म असा
जगतनियन्त्रण जाव्न आसिले इश्वर ब्रह्मायि जगताक
यथास्थिति चलौन वरचे धर्म असा ।।१०।।

ईश्वराले गुण अनी महिमा वर्णन कोर्नु वचे
त्या वेद भागाक ज्ञानकाण्ड म्हणुयि ईश्वर
प्रीतिक जाव्न कर्म करच्याक विधान करचे भागाक
कर्मकाण्ड म्हणताति।
कर्मकाण्डान्तुले वाक्यं परस्पर विरोध
असा जल्यारि त्या स्थानारि अर्थ निर्णय
कोर्नु संशयाक ना कोर्नु निसंशय कर्म
अनुष्टान करच्याक आसिले न्यायाक
पूर्वमीमांसा सांगताति ।।११।।

ज्ञानकाण्डान्तुले वाक्य परस्पर विरोध असा
म्होणु दिसल्यारि मधेंचे वाक्य काडून
अर्थ विशाल जाव्न दाकोव्न हडताति।
वेद वाक्यान्तुली विरोध परिहार कोर्नु

ईश्वरा संबन्दी संशय सोडून वाक्याक एकार्थता निर्णय
करचे उत्तरमीमासा म्हणताति ।।९२।।

वेदान्तुले मुख्य उदेशु ईश्वराक कळचे
खतीरि असा देखून् हये शास्त्राक
वेदान्तशास्त्र म्हणताति।
हन्तु मुख्य ब्रह्माचे संबन्दी ज्ञान उदेशु
आसिल्यान हका ब्रह्ममीमंसा अथवा
ब्रह्मसूत्र म्हणताति ।।९३।।

ईश्वराले आज्ञेक अनुष्टान कोरका जल्यारि
ईश्वरु कोण म्होणूयि ताजे गुणगण
कसले म्होणूयि कोळका ते ज्ञान वेदान्तान्तु
उपदेश केलेल्यान वेदान्त शिकूका असा।
ईश्वराले गुण कळता तसीचि ईश्वराचेरि
प्रीति वडता ईश्वरापसि वात्सल्य आसचे
प्रीति सादन एकयि ना म्होणु बोधु अयिल्यारि
मनान्तु भक्ति जत्ता असा ।।९४।।

ये दिकूचे जगत सर्वं ते एक तं तन्तुले वैचित्र्याक
कारण अन्तरान्तुले अविध्या म्होणु कळे जल्यारि
भेदाज्ञान नाशु जता।
बाह्य जाव्न आसूचे ते अनी अन्तर जाव्न
आसूचे तेवेयि एक तं म्होणु कळे जल्यारि ते
अैक्याक कारण जता।
एकल्यान सांगचे अभिप्राय ताजो वाद तं यो वाद समवे
नयिवे बल आसिलवे नत्तिलवे म्होणु
निर्णय करचे न्यायशास्त्र जता ।।९५।।

वेद प्रचारणार्थ वेद पाठशाला मंगळूरान्तु
स्थापन कोर्नु वेदु शिकोव्चाक अम्मवल सुबरावपैया लगी
शेषगिरिप्रभून अभ्यर्थना केल्या आसिले।
नन्तर ताजे जन्मस्थल तलशेरीन्तु
श्रीलक्ष्मीनरसिंह देवस्थाना आभिमुख्यारि
वेद पाठशाला उदघाडना खतीरि दशग्रन्थि
हरिरंगभटाक दक्षिण दिल्या आसिले ।।९६।।

शेषगिरिप्रभु सांगता हिन्दु भरसि जाति अवान्तरजाति
असा अनी तंका वेद मुख्य प्रमाण जाव्न असा।
संस्कृत भाषेन्तु अनेक हजारानि ग्रन्थ असा
जल्यारि ते प्रमाण ग्रन्था भरसि
काडूक जायना असा ।।९७।।

धर्मशास्त्रान्तु अनी पुराणान्तु विधान केलेले विषय
कालु अनी देशादि बेदान कोर्नु ते सर्वांकयि
प्रमाण जायना असा।
वेदान्तु सांगिले अनी विधान करचे ते सर्वांकयि
खंचेयि कालाक सर्व दिकारि असूचे जनांक
माननीय प्रमाण असा ।।९८।।

वार्द्धक्य येता अस्तना ते तो अवगणन कोर्नु
मत समुदाय इत्यादि विषयान्तु तात्पर्य असूनीयि
साहित्यान्तु प्रवर्तन कोर्नु आसिलो।
उध्योगा कालारियि नन्तर वार्द्धक्य कालारियि गरकडे
येव्न जल्यारि विश्रम नत्तिले साहित्यान्तु व्यापृत
जाव्न साहित्य निर्माण करीत आसिलो ।।९९।।

समुदायाकयि साहित्यकारांकयि विद्यार्थियांकयि गवेषण कर्तल्यांकयि चरित्रकारांकयि मात्रृका पुरुष जाव्न जीवित नयन केलेलो महा पण्डित केरळाचो आभरण अमूल्यरत्न साहित्यकुशलन् एम. शेषगिरिप्रभू तो सर्व जन सम्मत जाव्न आसिलो। संध्यावन्दनाचे मलयाळमान्तु व्याख्यान बरोव्न अस्तना एकउण्सत्तरि वर्ष प्रायेरि दिसा तीन वर पांचचाळिस मिनिट समयारि मे मासु चोविसा दिवसा कोळिकोडान्तु ताजे वसतीन्तु एकरासणैशिचोर्वीस कृस्ताब्दान्तु दिवंगत जलो ।।१००।।

समाप्ति

मात्रृ भाषा कोंकणी असून प्रदेशिक भाषा जाव्न आसिले मलयाळम् भाषेक साहित्य प्रदान केलेल्याक। केरळपाणिनीन बरैलेले मलयाळम् भाषेचे व्याकरणान्तु आसिली चूकि दकोव्न सम कोर्नु गिरि शिखराचेरि रबिलेल्याक।

भाषेचे आव्सु जाव्न आसिल्या संस्कृत भाषेन्तु पुस्तकं बरौव्न प्रकाशित कोर्नु भाषा सेवन केलेल्याक।

वेद अनी वेदान्तान्तु गवेषण कोर्नु अनी विविद प्रदेशान्तु
भाषण दीव्न नन्तर प्रबन्द बरैलेल्याक।
कोकणी भाषेचि उत्पत्ति अनी कोकणी समुदायाचे
केरळान्तुले चरित्र बरौव्नु सरकाराले पुस्तकान्तु
प्रकाशित केलेल्याक।
केरळ विख्यात केरळाचो आभरण अमूल्यरत्न
साहित्यकुशलन् एम्. शेषगिरिप्रभूक अनुस्मरण कोर्नु
एकसिबावन जन्म वर्षाचे दिवसाक।
ताणे मलयाळम् भाषेचे उद्धाराक केलेले प्रवर्तन अतंचे नवे
पिळग्यांक ताजे जीव चरित्र कळचाक।
कोंकणीन बरैलेले काव्य शतश्लोकी "केरळ विख्यात
अमूल्यरत्न साहित्यकुशलन् एम्. शेषगिरिप्रभु शतकं"
कर्ता हांव समर्पण दोनसाससात कृस्ताब्दान्तु आगस्ट
तिनी दिवसाक।
पळेयलारि दुःख दिस्ता ताजे स्वदेशान्तुले जन अनी
अकादमी तका केन्नाचि जत्तले जले विसोरचाक

||१०१||

एन्. पुरुषोत्तम मल्या

English Translation of the Original in Konkani

Kerala Vikhyata Amulyaratna Sahitya Kusalan M. Seshagiri Prabhu Satakam

In the words of Mahakavi Ulloor Parameswara Iyer, Sahitya Kusalan M. Seshagiri Prabhu is "one of the ornaments of Kerala whom it is his countrymen's pride to respect and privilege to admire and as "one of the profoundest Sanskrit Scholars of the day with a mind stocked with encyclopaedic information on a vast variety of topics and engaged with indefatigable zeal in the pursuit and propagation of knowledge."

M. Seshagiri Prabhu was born on 3rd day of August 1855 A. D. at Tellecherry in the Malabar region in the poor family of Konkani speaking Gowda Saraswat Brahmin Community. The name of his father was L. Madhava Prabhu, a commission agent. During his childhood days he had a great desire to study English language. No facilities were there at that time to study English.

His father did not give his son permission to study English. But the firmness of the mind of his son to study English made his father out of affection towards his son ultimately to give permission to him to study English.

His son gave assurance to his father that he will always keep up "Dharma" in his life.

As per family tradition his father performed thread wearing ceremony called "Munji Bhandan Samskara", to his son and

that his son continued doing 'Sandhya Vandan' which he had to do as Brahmacharin.

Later, in the year 1865 his son left for Kozhikode to study English. He got admission for studies in the Provincial School, Kozhikode and made a beginning to study English.

After continuing studies in the school at Kozhikode for three years his father died and he found it difficult to pursue his studies but he did continue his studies facing the difficulties.

He had no books of his own for studies. He got the books for studies on loan basis from his friends and did copy the books from the beginning to end by writing down the lessons from the books in his own handwriting and continued studies.

He was blessed with "Sadgunas", good virtues by giving respects to elders and teachers. The teachers liked his behaviour and that resulted in getting encouragement for studies also.

The lessons that were taken in the school by teachers each day, he used to study the lessons of the day on that day itself. In the examination conducted in each standard he stood first holding first rank also.

In 1875 he sat for Matriculation examination and passed in that examination in first class.

In 1877 A. D. he passed the F. A. Examination with Malayalam as second language. Later, he was married as per religious rites and re-named his wife Padmavati.

Prabhu entered Government service as Malayalam Pandit on 27th day of January 1899 A. D. on a salary of Rs. 15/- per

month for teaching Malayalam

He got appreciation from his authorities. Superiors in the taking of classes to students. Later he was paid salary of Rs. 30/- per month after transferring him to Badagara English Middle School appointing him as first Assistant. It was at that time he wrote Vasudeva Vijayam and Dhatu Kavyam, two of his literary works in Sanskrit published in the Kavyamala of the Sanskrit Granda Manjari.

In the year 1888 he studied privately B. A. degree taking History and Sanskrit as optional subjects. He passed with distinction the two parts in the examination that he appeared in the year 1891 A. D.

In the year 1892 he was appointed as Deputy Inspector of Schools in South Canara. Later, he became Sub Assistant Inspector in the Kasargod range.

In the year 1899 A. D. he was appointed as Second Assistant in the Government Mangalore College, Mangalore. While he was at Mangalore, he used to give lectures on religion and Philosophy during evening time. He proved that he had wide knowledge in Tharkasastra, Vyakarana and Vedanta.

In the year 1903 he got his M. A. degree in Sanskrit from the University. It is to be stated that he knew more than 12 languages and the languages that he knew were English, Latin, Greek, Hindi, Maithili, Sanskrit, Malayalam, Tamil, Telugu, Urdu, Tulu, Marathi, Konkani and Kannada.

While he was engaged in teaching in the Mangalore College he entered in the field of Literary development of Malayalam.

A Literary genius who was acclaimed as Kerala Panini Sri. A. R. Raja Raja Varma M. A. presented to the World an imperishable grammar to Malayalam language under the name Kerala Panineeyam.

Sheshagiri Prabhu made his contradictory views towards the grammar written by A. R. Raja Raja Varma for Malayalam from beginning to end.

As a courageous man he gave his lengthy contradictory views as regards the writing of grammar for Malayalam written by Raja Raja Varma as a whole for publication in the Bhasha Poshini.

Prabhu's refutation of the Malayalam grammar written by Raja Raja Varma appeared in series and that no Pandits were there in Kerala to refute the criticism made by Prabhu to Kerala Panineeyam of Raja Raja Varma which shows that the courageous attack made by Prabhu is a person having deep knowledge on the subject. Prof. Sukumaran Azhikode, Malayalam Critic had said that Sheshagiri Prabhu who pointed out mistakes in Malayalam grammar written by A. R. Raja Raja Varma and wrote a grammar rectifying the mistakes makes him stand over the top of mountain that is Girisikhara.

On knowing the wide and minute knowledge of Mr. Sheshagiri Prabhu as a result of the criticism he had made on grammar prepared by, Sri. Raja Raja Varma, A. R. Raja Raja Varma felt happy and praised highly on his wide knowledge in the subject and became close friend of Prabhu. Afterwards Kerala Pannini used to publish all his works after getting the favourable opinion on the works he had done from Prabhu.

As a result of the friendship of Prabhu with Kerala Pannini A. R. Raja Raja Varma, Varghese Mappila made known to Prabhu his requirement of grammar to be written by himself and in fulfillment of the desire of Varghese Mappila, Prabhu wrote an introductory named Vyakarana Dharshan to Kerala Panineeyam.

Prabhu came before the eyes of philosophical world in the year 1902 by taking part in the Malayala Bhasha Poshini Sabha at Tellicherry. He was made a member in the committee constituted for preparing Malayalam grammar and to work for the development of the language. He brought two books for children for Malayalam language, namely Bala Vyakaranam and Vyakarana Mithram. He wrote articles on philosophy for publication in the Bhasha Poshini edited and published by K. I. Varghese Mappila.

The books pertaing to philosophy in Sanskrit were made by heart by him. He attained knowledge and proficiency in languages like Tamil, Kannada, Telugu and Marathi by his own efforts.

He without getting any assistance from anyone wrote independently two important books rectifying the mistakes entered in the Kerala Panineeyam and published under the name Bala Vyakaranam and Vyakarana Mithram. No Pandits were there that did not fail to praise and appreciate the books written by Prabhu.

In the year 1904 he was made permanent in the College he was serving as first Assistant. At that time at Canara High School, Mangalore he used to give his special lectures pertaining to religious topics.

At the Second Samastha Bharateeya Gowda Saraswatha Brahmana Parishad Sammelan held at Mangalore Prabhu took his active part in it. Prabhu made known at the Sammelan that social customs prevailed in other communities have crept into our community especially as regards expending huge amount in the performance of marriages and that should be minimised.

He made the community men know that since ancient times 7 days marriage came into our community and that he brought this issue for discussion at the Parishad Sammelan. He submitted before the Sammelan that after making a deep study of Sastras he brought out a book as regards marriage in Kannada under the name Vivaha Prayoga.

The book makes it known that based on Sastras the performance of marriage can be done in one day and thereby he refuted the arguments made against his views.

All persons present at the Sammelan accepted the view put forward by Prabhu and decided to popularise one day marriage in the midst of the community.

Afterwards he became the President of the third session of All India Gowda Saraswatha Brahmana Parishad Sammelan held at Kavale at Goa in the year 1910 A. D.

In the year 1911 he was appointed as member of the Board of the Studies of Malayalam, Sanskrit and Dravidian languages of the Madras University and he continued as member of the Board till his death.

In the year 1909 he became the Principal of the College and shone well in that official post as an efficient Principal.

Afterwards he was transferred to the Training College at Rajamahendry as First Assistant and later became Vice Principal He retired from Government service as Vice-Principal of the Training College at Rajamahendry in the year 1914 A. D.

After retirement from the Training College at Rajamahendry as Vice-Principal, he joined without taking rest in the Cochin Thirumala Devaswom High School as Headmaster in the year 1916 A. D. The school where he was appointed as Headmaster was the first English Teaching School in the Cochin State established by the community which earned name and fame as foremost High School in the Cochin State.

As a result of his service as Headmaster, the Thirumala Devaswom High School earned name and fame in all respects and prospered well. He retired from the post of Headmaster of T. D. High School in the year 1919 A. D.

While serving as Headmaster of T. D. High School, Cochin an Award of M. R. A. S. was conferred on him. Also, while he was serving as Headmaster of T. D. High School, Cochin he was appointed as University Commission by the Madras University to inspect the Colleges affiliated to Madras University in Madras Presidency and report the working of the Colleges.

As regards publications, the books written by him are Sisumodakam, Harshacharitham, Sita, Savitri, Uma Naganandam, Bala Mitram, Vyakarana Mitram. There are books other than Malayalam written and published by him and they are in Sanskrit published earlier titled Dhatu Kavyam and Vasudeva Vijayam.

Besides Bhasha Poshini of K. I. Varghese Mappila he

contributed articles for publication in the Vidhyavinodini, Rasikaranjini, Bharati, Veda Vyasan, Nair Samooha Parishkarani, Sadanandam, Mangalodayam, Saraswatha Bhodini and in English to Malabar Quarterly Review, Brahmavadin and College Magazine Ernakulam.

He had his articles published on Grammar, Vedantic topics, Tharkasastra and on Philosophy. Also, he wrote ancient history of his community and got the articles published entitled Konkani Brahmins in the Magazine, Rasikaranjini in series.

He was a member representing Madras University for Malayalam and Sanskrit languages, Method of Teaching Recommendation Committee, Cochin Government's Syllabus preparation of Malayalam language and Cochin Educational Code Revising Committee.

He served as Examiner of School Leaving Certificate Examination and also Examination conducted by Madras University. Also, for a long period he served as Chief Examiner of Malayalam and Sanskrit subjects.

The history of Konkani Brahmins written in English by Seshagiri Prabhu as per request made by the erstwhile Cochin Government was published in the book named "The Cochin Tribes and Castes" Vol. II edited by L. K. Ananthakrishna Iyer. The book was published by the Government of Cochin in the year 1912 A. D.

Also, he had written based on authority an article on Gowda Saraswatha Brahmana Colonisation in Goa and origin of Konkani language and comparative study of Konkani with Maithili which has got close similarities with Konkani. He had

also made a collection of 2000 Konkani proverbs.

In recognition of his ceaseless efforts taken for the development of Malayalam language and literature Seshagiri Prabhu was honoured by the then Maharaja of Cochin H. H. Rama Varma conferring on him the title "Sahitya Kusalan" with Gold Medal on 3rd October 1918 A. D.

He was available to any person to see him in person sitting on bed with books spread at all places around him and handwritten manuscripts and books kept in order in shelves and almirahs in a separate room.

Upanishadas, Bhagavat Gita, Ramayana and Vedas are his close companions. He used to give lectures based on Upanishadas, Veda and Bhagavat Gita to be heard by those persons who are interested to hear the lectures delivered by him.

Canara Bank Founder Doordarshi Ammembal Subba Rao Pai was a man who gave great respect to Professor Seshagiri Prabhu who was working at Government College, Mangalore. Subba Rao Pai of Mangalore and Professor M. Seshagiri Prabhu became great friends. Subba Rao Pai had said to Seshagiri Prabhu to deliver lectures on Vedas and explain the meaning contained in the Upanishadas.

Accepting the request of Subba Rao Pai he gave in detail lectures on Upanishadas. During two years prior to the death of Subba Rao Pai Professor Seshagiri Prabhu at the request of Subba Rao Pai used to read and expound the Upanishadas at his residence for a considerable time.

In the book "A. Subba Rao Pai Reminiscences" it is said that Sri S. R. Pai had founded a Sangh under the name Adwaita Union in Mangalore and used to give lectures on atmic (spiritual) subjects.

M. Upendra Pai the elder brother of Dr. Keshava Pai of Mangalore used to give lectures on Atmic subjects but the passing away of Upendra Pai it was found that the lecture should be continued.

Then S. R. Pai made a humble request to Prof. Seshagiri Prabhu to make it convenient to continue the lectures started on Atmic lines. Seshagiri Prabhu accepted the request and continued giving lectures on Atmic lines.

In order that the boys and teachers of Canara High School, Mangalore and other friends of the institution might have a rational idea of Upanayanam and Sandhyavandanam Subbha Rao Pai requested Seshagiri Prabhu to deliver a series of lectures on the above named two subjects.

Seshagiri Prabhu accepted the request to deliver a series of lectures on Sandhyavandanam and Upanayana. As a result they used to get up very early in the morning, take their baths and make their 'Namams' and 'Mudras' and perform their Sandhyavandanam.

Seshagiri Prabhu had done research as regards the Konkani language and written a thesis also. He says in his thesis that Saraswaths from Kashmir made their migration to Punjab and from there made their further migration to Trihotra and settled down there.

On the eastern region of Bharat many prakrit languages are there and Konkani was one among them. In spite of remaining for centuries in the midst of Prakrit languages Konkani remained without admixture as a separate language.

It is seen that in the midst of Pali, Maithili, Magadhi, Apabramsa and other Prakrits, Konkani remained having similarities with Prakrits. Trihotra was a main centre of Bihar and it is to be said that Trihotra is the centre which influenced the language to a great extend.

It is therefore seen on the research made that Konkani has similarities with Maithili and Pali. As a result of continuous migration from place to place, geographical situation and historical aspect it remained as a spoken language and that resulted in Konkani remaining as a separate language in the region of Dravidia languages and the influence of Dravidian languages did not befell on Konkani and it remained without admixture in the region of Dravidian languages.

Seshagiri Prabhu was a man who went doing research on Vedas, its Samhita and Padapata. According to him one should know as far as Veda is concerned the order of Pada, Krama, Jata and Gana of the Veda, and also the Vedangas.

In order to get exposition he continued doing strenuous work and to get its exposition the efforts he had taken are the subjects, Aitereya Brahmana and Aranyaka and are there the Siksha, Kalpa, Niruktha, Chandas and Jyothisha and to get full exposition of all that Guru must be there and that it should be known through the mouth of the Guru and on that account he made close contact with an Upadhyaya who used to teach Vedas by name Hari Ranga Bhat, Melsanti of Cochin Thirumala

Devaswom and thereby he got the knowledge of Veda and Vedangas.

And now it has to be said that in order to prove that he had the knowledge of Vedas and Vedangas it can be seen from the testimonial he had given to Dasagranthi Hari Ranga Bhat under date 2nd June 1916 wherein he states "Brahmsri Vedamurthi Hari Ranga Bhatji is well known to me as a great Vedic Scholar. He has studied the Rik Samhita, both in its Samhita and in Padapatha, the Aitereya Brahmana and Aranyaka, and also the six Vedangas. He can recite any portions of these ten Granthas in the orthodox fashion as he had to devote the best part of his youth in mastering these texts under the best Acharyas in Banaras, and in teaching the same to the members of our community in its various popular centres.

At this orthodox and traditional mode of study is fast dying out, and as it is most desirable that it should be kept up at any cost, I most earnestly entreat all gentlemen of our community to lend a helping hand to our Bhatji so as to enable him to resuscitate Vedic studies among the rising generation. He is well up in the Prayoga or in the ritual of all the important Samskaras, and can train up young Purohits in their religious work. Our Guru Maths, our Temples and our Vaidikas are the tripod of our spiritual life as a community. It is hardly necessary to add that our social autonomy entirely depends upon the pristine purity of there institutions and that it is the duty of every member of the community to do his level best to promote spiritual knowledge among his brethren by every possible means."

Seshagiri Prabhu in his letter dated January 18, 1908 written to Vedamurthy Hari Ranga Bhat says that his friend Krishnachari of Mangalore who is proud of his community,

Jathyabhimani, well known Scholar and who used to follow Dharmic way of life is filled with Bhakthi and Sradha

He makes efforts to perform Sakala Samhita Homa and hence Prabhu had written the letter to Hari Ranga Bhat saying that based on his 'Parijnana' and 'Panditya', Krishnachari's desire should be fully fulfilled. Dasagranthi Hari Ranga Bhat considered favourably the request made by Seshagiri Prabhu and accepted the place of Guru, the Preceptor for Krishnachari's performance of Sakala Samhita Homa which was started on 3rd February 1908 and ended on 11th February 1908.

Seshagiri Prabhu had great desire that he should go through studying Dasagranthas through the mouth of Guru, Gurumukha, and at least one Aavruti Parayana (Chanting) should be made and for that he made his request to Hari Ranga Bhat at Cochin by writing a letter from Kozhikode under date 5th February 1918 A. D.

In that letter he had stated that he wishes to do Parayana (reading) and Aavruti (repeating) the Dasagranthas through Gurumukha (mouth of Guru) and that he desires now to do the Parayana through Gurumukha which he hopes that his wish will be fulfilled.

Seshagiri Prabhu had written a thesis under the name 'Prabhanda Manjari of Hindus Pramana Granthas' in which he says Hindus believe that Veda is the Pramana Grantha, Authoritative Book. They believe that Veda is the words of God and any new Sampradaya (System of Religious Teaching) is to be accepted Veda should be the basis.

In olden days writings were not there and as regards Vedas

it is studied by chanting and keeping in memory and for a person to study the whole it was found to be not practicable. For Adhyayana (Study) and Anustana (religious austerities) Vyasa divided Vedas into four giving the name Rig Veda, Yajur Veda, Sama Veda, Atharvana Veda and taught them to four sishyas (disciples).

The sishyas established Veda Patasalas and taught many a disciple Vedas and that disciples went over different places and made a start for teaching and propagating Vedas.

Acharyas based on the traditional recension of Vedas and differences in the Vedic school resulted in establishment of branches for the Vedas recension, and the traditional text followed by a school came to be known as Sakas. There were thousands of Sakas during ancient times and now it has come less.

In Vedas there are many hymns that praises God's virtues and glory and in order to get God's favour ceremonial acts and sacrificial rites called Yagas are to be performed.

It has been said that for this purpose different forms and usages are made mention and also many religious observations. This Veda has got six Angas and four Upangas.

In the Veda Udatha, Anudatha and Swarita are there in the chanting of hymns and is named as Siksha which is a name of one of the six Vedangas which is the science that teaches the proper pronounciation of words and laws of euphony.

In the chanting of Veda Mantras the Yagnikas do the ceremonial acts and a manual of rituals in the form of Sutras are also there which is named Kalpasutra.

Niruktha which is named as one of the six Vedangas

contains glossarial explanations of obscure words, especially those occurring in the Vedas.

Astronomy and Astrology remains as one of the six Vedanagas and that being a short tract of astronomical or astrological science is named as Jyothisha that gives the proper time and day for the performance of Yagas.

Chandas in Veda Mantras (hymns) is the Metrical science, prosody; regarded as one of the six Vedangas or auxillaries to the Vedas or any metrical part of the Vedas or other sacred compositions.

Grammatical decomposition and analysing the words in the Vedas in order to find out the inner meaning is one of the six Vedangas named Vyakarana.

Siksha, Vyakarana, Niruktha, Chandas, Kalpa, Jyothisha which are said to be six Vedangas and for each Veda has come in order Ayurveda, Dhanurveda, Gandarvaveda, Arthasastra like four Padamgas.

Pramana Granthas (Authoritative books) are said to be fourteen in number. They are the four Vedas, six Vedangas, Meemamsasastra, Dharmasastra, Nyayasastra and Puranas which altogether come to Fourteen Vidyas.

Decision that are taken based on these granthas are Dharma and Brahma. The Lord that controls the Jagath is Brahma, and the Jagath which is made to move properly as such is Dharma.

That portion of the Veda that describes virtues and glory is called Jnanakanda and to get favour of the Lord Karma

(ceremonial acts) is to be performed and that which gives direction for the performance of action is called Karma Kanda.

In the words of Karma Kanda if there arises confliction/ contradiction in that place we have to find out meaning and do away the doubts and that correct interpretation of the rational and the settlement of dubious points in regard to Vedic text is called Poorva Meemamsa.

If words in Jnana Kanda conflict the words in the middle portion should be broadly looked into and that the confliction should be rectified and in case of God, doubts are to be given up and should have one and the same meaning that should be found out and that decision which will be taken is Uttara Meemamsa.

The main aim of the Vedas is to know the Lord. Hence that Sastra is called Vedanta Sastra. It is mainly for knowing Brahma by attaining Brahmajnana and hence it is called Brahmameemamsa or Brahma Sutra.

If Lord's command is to be followed one should know who is the Lord and what are his virtues and glory and that should be made known. This knowledge is enshrined in the Vedantha. One should therefore study Vedanta. On knowing more and more of God's virtues Love towards God arises. There is no such thing that is more lovable than God and that knowledge when it comes in the mind it leads to bhakthi, that is devotion.

That what we see all in this universe is one. The cause of the manifoldness is the inner ignorance and that when it is known differentiation will end.

That what is outside and that what is inside is also one and that when it is known it leads to oneness.

When one gives his view it becomes an argument and one has to see whether the argument is correct or not and whether it is strong or weak and the decision that is taken becomes Nyayasastra.

It is seen that for the propagation of Veda, Seshagiri Prabhu made a request to Ammembal Subbha Rao Pai for the establishment of a Veda Patasala at Mangalore.

Also it is seen that at his birth place at Tellicherry under the auspices of Sri Lakshmi Narasimha Temple for the inauguration of Veda Patasala Seshagiri Prabhu presented Dakshina to Hari Ranga Bhatji, Melsanthi of Cochin Thirumala Devaswom Temple, Cochin.

Seshagiri Prabhu says that amongst Hindus castes and outcasts are there and for all the Veda is the main authority.

In Sanskrit language thousands of Granthas, books are there but that cannot be taken for granted as Pramana Granthas that is, books of authority.

Things that are made mention in Dharmasastras and Puranas which is accepted in one place by the people cannot be made acceptable in another place based on change in time and place, that is Deshabedha. What has been said in the Vedas is acceptable to all irrespective of time and place.

When old age was getting near he never cared for health and in spite of his interest in Religion, Community etc. he went on continuing his work for literary development.

During his oldage when he used to come to his residence without taking any rest he emerged in literary works and went on creating literature.

For Community, Literary men, Students, Researchers, Historians who led the life of an ideal man that great scholar, an Ornament of Kerala, Invaluable Gem, Sahitya Kusalan M. Seshagiri Prabhu was a person accepted by all.

While he was writing commentary in Malayalam of Sandhyavandana at the age of sixty nine at 3.45 p. m. on the 24th day in the month of May 1924 he left this mortal world for heaven.

CONCLUSION

That Konkani as mother tongue he who worked for the development of Malayalam Literature,

That he who rectified mistakes crept into Malayalam grammar, written by Kerala Panini and stood at the top of the mountain,

That he who worked and did his service for upliftment of Sanskrit, the mother of Indian languages by writing and publishing books written in Sanskrit,

That he who made research on Vedas and Vedangas and gave lectures in different places and wrote articles,

That he who wrote article on origin of Konkani language, history of Konkani Brahmins in Kerala and got published by Government of Cochin State in their book,

That in order to commemorate the 152 year of the birth of Kerala Vikhyata, Kerala Abharana, Amulyaratna, Sahitya Kusalan M. Seshagiri Prabhu.

That in order to make the present generation know the life history of M. Seshagiri Prabhu who worked for the upliftment of Malayalam, the regional language of Kerala.

That this poem which I have written in 100 verses in Konkani entitled ***"Kerala Vikhyata Amulyaratna Sahitya Kusalan M. Seshagiri Prabhu Satakam"*** do dedicate to him on 3rd day of August 2007 and

That it is aching to note that his countrymen and the Academy have now appears to have forgotten him.

N. Purushothama Mallaya

****



M. Seshagiri Prabhu in a sitting posture with Thilak on his forehead after performance of Sandhya Vandanam.

Testimonial given by M. Seshagiri Prabhu to
Dasagranthi Hari Ranga Bhat, Cochin
written in his own handwriting dated 2-6-1916

Brahmasri Vedamurte Harirangabhatji is well-known to me as a great Vedic Scholar. He has studied the Rig-veda both in its Samhita- and in Pada-patha, the Aitareya Brahmana, and Aranyakas, and also the Six Vedangas. He can recite any portion of these ten Granthas in the orthodox fashion as he had to devote the best part of his youth in mastering these texts under the best Āchāryas in Benares and in teaching the same to the members of our community in its various populous centres. As this orthodox and traditional mode of study is fast dying out, and as it is most desira that it should be kept up at any cost

I most earnestly entreat all gentlemen of our Community to lend a helping hand to our Bhatji so as to enable him to resuscitate Vedic studies among the rising generation. He is well-up in the Prayoga or the ritual of all the important Samskaras and can train up young Purohita's in their religious work. Our Guru maths, our temples and our Vaidikas are the tripod of our spiritual life as a Community. It is hardly necessary to add that our social autonomy entirely depends upon the pristine purity of these institutions and that it is the duty of every member of the Community to do his level best to promote spiritual knowledge among his brethren by every possible means.

[illegible]

2/6/16

HIS OTHER LITERARY WORKS IN KONKANI

1. *Duragrahache Phal (Short Story) - 1965*
2. *Konkani Ek Swatantra Bhas (Essay) - 1967*
3. *Konkani Lok Geet - 1976*
4. *Konkaniyalo Manniyo - 1978*
5. *Karshakarude Pattu (Song of the peasants) Written by Vallathol translated into Konkani in verses - 1978*
6. *Smarananjali (Poetry) - 1979*
7. *Adhyakshale Ullovoup - 1980*
8. *Njana Pana - Translation in Konkani verses of the Malayalam work of Poonthanam, one of the greatest poets of Bhakthi cult of Kerala (1547 -1640 A.D.) - 1982.*
9. *Govinda Pai Satakam - A Poem in hundred verses to commemorate the 100th Birth day of the Late Rashtrakavi Manjeshwar Govinda Pai, Poet laureate in Kannada - 1984*
10. *Calcutta Nagari Varnana (Poem on City of Calcutta) - 1986*
11. *Pavunche Sthan Kalna (Poetry - Destination - unknown Ravindranath Tagore) Translated into Konkani in verses - 1987*
12. *Konkani Bhashechi Chalvaleechi Ethihasik Paschathal Keralanthu - 1993*
13. *Saraswathi Bai Satakam - A Poem in hundred verses on Saraswathi Bai, the First Woman Teacher of Kerala - 1994*
14. *Dr. Sunithikumar Chatterjee Satakam - 1996*
15. *Konkani Lok Geet Samuchaya - 1998*
16. *Tirukkural - Tamil Classic written by Saint Tiruvalluvar translated into Konkani in verses, First part of the Third Book, 'On Love' - 1998*
17. *Dr. T. M. A. Pai Satakam - 1999*
18. *Tirukkural translated into Konkani in verses all the 1330 Couplets - 2002*
19. *Hari Ranga Bhat Satakam - 2003*
20. *Pancha Satakam - 2003*
21. *Lokha Vikhyatha Dr. Narayana Venkateswara Mallaya Satakam - 2005*
22. *Punnyatma Doordarshi Ammembal Subba Rao Pai Satakam - 2005*
23. *Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006*

Publication of the book

Kerala Vikhyata Amulyaratna

Sahitya Kusalan

M. Seshagiri Prabhu Satakam

is sponsored by :

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Daughter-in-law of the

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F. R. S. M. (Lond.) of Coimbatore

&

Grand daughter of the late Sahitya Kusalan

M. Seshagiri Prabhu

of Tellecherry.



Sri. N. Purushothama Mallya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N.T.M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as "the leader of the Modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi ...."

He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980. Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02).

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Trustee, Dr. T.M.A. Pai Foundation Manipal; Hon. Director, Dr. T.M.A. Pai Institute of Konkani Studies & Research, Manipal; President, G.S.B. Mahasabha Kerala; Trustee Vaikunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member. State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani Sahitya Academy, N. Delhi, Member of Senate, M.G. University, Kottayam, Archives Advisory Committee, Kerala, Programme Advisory Committee, A. I. R. Trichur, Executive Member, Bharat Bhavan Society, Govt. of Kerala; Expert/Adviser, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles **'SARASWAT RATNA'** and **'VISWA KONKANI VISHESHA RATNA'**. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured, at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samathi. As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "**KONKANI PITHAMAHA**" and **EZHUTHACHAN OF KONKANI LANGUAGE**".